The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 20.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, NOVEMBER 14, 1827. [Whole No 176

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

For the Western Luminary.

AN OBITUARY NOTICE OF

MRS. MARIA NELSON,

Relict of the late Rev. Samuel K. Nelson, of Danville, Ky.

It is one of the most beautiful figures in Scripture which compares the life of man to the duration of a flower, and likens the certain decay of all earthly accomplishments, personal and intellectual, to the early and inevitable destruction of the tenderest, most fragile and most beautiful of natural productions. The flower which in the morning opened its fresh bloom to the rising sun, and poured its fragrance on the early breeze, adorned with all the beauty which colour could bestow, and surrounded by other plants as beauteous as itself—withers before the night comes on, and fades away to be admired no more. And thus most emphatically is it in human life. The morning which was bright with beauty and gay with the activity of youthful spirits, is soon overcast with clouds,—joy languishes in affliction—and beauty withers in disease—the form of symmetry loses its fine proportions—the eye of fire parts with all its brilliancy—the tongue of persuasion forgets its fascinating power, and while "the dust returns to dust again"—the immortal spirit—which gave it life and animation—is hurried into the presence of that God by whom it was first created.—While reflecting on the death of Mrs. Nelson, the writer was forcibly reminded of that passage of holy writ to which these remarks allude—and to her, with pathetick propriety, they are most peculiarly applicable. Frail and delicate like the flower, she was exposed to many injuries which do not threaten stronger frames—beautiful and lively like the flower, she was much admired and caressed, and like the flower, that beauty and that loveliness was marred before the meridian of life, and she sunk lamented to an untimely grave.—With an appearance uncommonly prepossessing, a mind by nature lively and acute, and cultivated with great attention, with a heart ardent, enthusiastick, generous and free from guile—an address of the most kind and insinuating character—she seemed formed for the enjoyment of society, and for all the happiness which this world can bestow. But a few years had scarcely been spent in these delusive and evanescent enjoyments, before they took wings to themselves and flew away—her health declined—the bloom faded from her cheek—the bed of sickness and excruciating pain, was her constant abode—her life was lengthened out to feel the loss of a beloved child by a miserable death—she lingered on till her husband was suddenly torn from her heart—she even survived that dreadful shock, which had banished reason for a period from its citadel, and all hope of earthly happiness from her heart, to terminate her prolonged existence amidst agonizing tortures. Such is the history of a life which was all pleasure, and hope, and wild, and joyous anticipation in its commencement. Such is the fulfilment of those promises which the world is always making to the young, the sanguine and inexperienced.

But there is a surer promise—a more solid foundation for hope laid down in the gospel; and upon that promise it is believed she placed her reliance, and on that foundation built her hopes. Affliction was sanctified to her heart; she professed her faith in a Saviour, a few years after her marriage, & gave good reason, from her christian patience and resignation, to believe that those afflictions which at the time were very sore and grievous, wrought in her heart "the peaceable fruits of righteousness," and have been the means of obtaining for her a "far more exceeding and eternal weight of glory."

The bed of sickness is not the arena for great active exertions for the cause of the Redeemer, but it is often the place of discipline which prepares the heart most completely for its spiritual warfare; and however difficult it may be for man to explain the causes of those distresses which attend many Christians through the whole course of their lives on earth, it is at least certain that not those who have made the greatest exertions, but those who, "through faith and *patience* have inherited the promises," are singled out in God's word as the objects of his especial regard.

Mrs. Nelson, whether we regard her as a Christian or as a member of society, was very far above the grade of ordinary females. The superiority of her mind was scarcely less remarkable than that of her personal appearance; and though her health was entirely destroyed in a few years after marriage, the period of early life had been so well improved, that, racked as she was by pain, shattered by disease, and frequently stupified by narcotic medicines, her conversation on all subjects was marked with a sprightliness and vigour, an elegance and extent of information, which is rarely equalled by the most cultivated of her sex. She was peculiarly interesting in the social circle almost to the close of life, and was very dear to her numerous friends, who cannot but recollect, with tender affection, the firmness and entire purity of all her feelings, the loftiness of her principles, the constancy of her friendships, the ardour & devotion of her attachment, the humble charitable and unpretending character of her piety.

She never recovered from the shock which her feeble frame received at the death of her husband. She revived, indeed, for a short time, and almost began to wish for life, that her maternal care might watch over the childhood and youth of her orphan boy. But the will of the Almighty had determined otherwise. She was delivered from the cares and sorrows of this life on Sept. 15th, 1827, and through much tribulation, it is humbly hoped and believed, entered into the Kingdom of heaven.

RED JACKET DEPOSED.

This noted Chief of the Seneca Nation, has been formally deprived of his authority by the united voice of the nation. He is nearly 70 years old, but is very active, especially in wickedness. He has constantly opposed the introduction of the gospel among his people. He, with some whites possessing the same savage disposition, caused the mission and the schools to be broken up. His wife has lately become a convert to the gospel, which has provoked him to be so outrageous and abusive, that his brothor chiefs have unitedly deposed him, as will be seen by what follows: *Reli. Int.*

"We the chiefs of the Seneca tribe of the Six Nations, say to you, Yan go ya wat haw, (or Red Jacket,) that you have a long time disturbed our councils; that you have procured some white men, to assist you in sending a great number of false stories to our father, the President of the United States, and induced our people to sign these falsehoods at Tonnawanta as Chiefs of our tribe, when you knew that they were not Chiefs; that you have opposed the improvement of our nation, and made divisions and disturbances among our people; that you have abused and insulted our great father the President; that you have not regarded the rules, which make the Great Spirit love us; and which make his red children do good to each other; that you have a bad heart, because in a time of great distress, when our people were starving, you took and hid the body of a deer you had killed, when your starving brothers should have shared their proportions of it with you; that the last time our father, the President, was fighting against the king across the great waters, you divided us, you acted against our father the President, and his officers, and advised with those who were not friends; that you have prevented, and always discouraged our children from going to school, where they could learn, and abused and lied about, our people who were willing to learn, and about those who were offering to instruct them how to worship the Great Spirit in the manner that Christians do; that you have always placed yourself before them who would be instructed, and have done all you could to prevent their going to schools; that you have taken goods to your own use, which were received as annunities, and which belonged to orphan children, and to old people, and for the last ten years you have have often said the communications of our great father to his red children were forgeries made up at New York by those who wanted to buy our lands; that you left your wife, because she joined the Christians, and worshipped the Great Spirit as they do, knowing that she was a good woman; that we have waited nearly ten years for you to reform, and do better; but are now discouraged, as you declare you never will receive any instructions from those who wish to do us good, as our great father advises, and induce others to hold the same language.

"We might say a great many other things, which make you an enemy to the Great Spirit, and also to your own brothers, but we have said enough, and now renounce you as a Chief, and from this time you are forbid to act as such. All of our nation will hereafter regard you as a private man, and we say to them all, that every one who shall do as you have done, if a Chief, will, in like manner, be disowned, and set back where he started from by his brethren. [*Signed by 20 Chiefs.*

"WE HAVE NO TIME."

When we consider the immense labours of Luther, his cultivation of his native dialect, the multitude of his devotional and controversial treatises, (amounting in all, according to Seckendorf, to 1137,) that he without any of those helps to critical study, which are now enjoyed, produced in the midst of cares and dangers so excellent a translation of the Bible, that he preached several times a week and sometimes every day in the week, that he diligently performed the duties of Professor of Divinity at Wittemburg, that for a long time he had the care of the secular business of the Augustine Monks, that he carried on an immense correspondence in Latin and German with all the principal rulers, literary men and reformers of Europe, that the care of all the reformed Churches in Germany came upon him, that his written advice was solicited in important cases, by all the reformed churches in Europe, that he never neglected his private friends, that he was always accessible to visiters, and ready to assist the poorest christian with his advice and charity, that he entered with all his soul into the joys of social life, and was always lively and amusing in his conversation, that he diligently cultivated his talents for poetry and music, and that after all he spent several hours of each day in secret devotion, we may well be astonished at the activity and power of his mind, and forever feel ashamed to say, when called upon to perform any duty, "*we have no time.*"—*Christ. Mirror.*

INTERESTING QUESTION.

From the Recorder & Telegraph.

What relation to the church do the children of professing believers sustain?

Perhaps as great a diversity of opinion exists on this as on any question of equal importance connected with religion. Whilst some adopt the sentiment that every spiritual blessing is strictly personal, & therefore that the children of believers have, in no respect, privileges greater than those of unbelievers; others consider them as members of the church by their birth or baptism, and entitled *of course* to all the privileges of membership, as soon as they arrive at a certain age, and comply with certain requisitions; requisitions which by no means imply a change of heart. Others, again, consider them as proper subjects of baptism, on account of their parents' faith, yet not members of the church in any sense, nor sustaining any relation to it different from other children.

To these several hypotheses, there are strong objections. To the first, that it annuls numerous *great and precious promises* made in the scriptures to believers and their seed.—To the second that it makes a credible piety no part of the qualification for *all* the privileges of the Christian church, and therefore, a society *may be* a true Christian church which has not among its members, a single real Christian. To the third, that it makes the baptism of the children of believers, a nullity, a duty without a privilege, a sign without any thing signified.

The following sentiments are submitted, which the writer will be happy to see corrected if they will not bear the test of reason and scripture; and hopes they may call forth the attention of some abler writer, who will set this subject (which certainly is not an unimportant one) in a just light.

I shall not here enter into a discussion of the question "are the children of professing believers proper subjects of baptism?" but shall take it for granted that the Christian church rests on the basis of the covenant made with Abraham, in which the Lord promises to be a God to him and to his seed after him in their generations. Gen. 17: 7—that the great body of Christians in every age since the establishment of Christianity, have judged and acted correctly in giving up their offspring in the ordinance of baptism;—that they are not by this ordinance, *introduced into the church*, but are proper subjects of the ordinance, because by their birth they are *already members of the church* as being included in the covenant.

The believing parent, by bringing his child to this ordinance in faith, humbly claims for him the fulfilment of the promises of grace. He yields him up to God and the church. He publicly acknowledges his obligations as a parent, *to train him up in the nurture and admonition of the Lord*, to instruct him in the things of religion, *while sitting in the house and walking by the way, lying down and rising up* Deut. 6: 7.

I consider the child born of believing parents and thus dedicated, a member of the Christian church in a sense similar to that in which every infant is a subject of the same government under which his parent lives. To illustrate this idea, let the same child be considered as a member of civil society and of the Christian church. In the former capacity, he is under the protection of the government, subject to existing laws, and enjoys all the security they afford: in the latter, he is under the Christian watch of the church, and is accountable to them for his counduct. As a citizen, he is not entitled to the right of suffrage, or eligible to office; till he has arrived at a certain age, and has complied with certain conditions:—as a member of the church, he is not entitled to all its privileges, and particularly to communion in the Lord's supper, till capable of discerning the Lord's body, nor till he has become, in the judgment of charity, truly pious. Although his citizenship was not of his own personal choice, but adheres to him by his birth; yet by nothing but crimes which endanger the state can he be deprived of a citizen's rights, and by no means but by banishment can he be released from obligation to obey the civil laws. So although he is a church member by birth, and not of his own personal choice; yet nothing can deprive him of his ecclesiastical standing, but such open immorality or heresy as the church cannot tolerate, nor can he be released from his subjection to the church but by excision.

If the above representation of the standing of children of professed believers is just, I conceive the following duties towards them in particular, are incumbent on the minister, elders, and members of the church:

To instruct them faithfully in the doctrines and duties of Christianity as soon as they are capable of understanding them.

1st. To inform them of their relation to the church and explain it—of their duty above others to become immediately pious—to shew them that in addition to their obligations to God, they are under obligations to the church in which they have a standing, from which they cannot be released. Persuasion should be used with them, not only in childhood and youth, but till it is effectual, or while they live; they should be pressed with affectionate, tender, and earnest entreaties, to embrace the offers of salvation made by the merciful Saviour, that they may receive *all* the benefits of the church to which they *already belong*. 2nd. In cases of open immorality or heresy, the same measures ought to be taken with the children of the church as with those in full communion. If possible, let them be reclaimed—if they are incorrigible, let them be publicly cut off from membership.—So long as their conduct is not openly immoral, nor their avowed sentiments subversive of Christianity, they should hold their standing; and the hope should still be cherished that through the blessing of God on the faithful labors of the church, and in answer to their prayers, they may be converted, made pillars in the church and ornaments to Christianity.

The writer of this believes that the children of the church ought of right to hold this standing and be thus dealt with, and considers this as their proper place agreeably to the dictates of reason and scripture. The particular arguments in proof of these sentiments, are not here adduced, but will occur to the mind of the intelligent reader.—Some of the advantages of renewing and acting upon such a system will be adduced next week.

MACLEON.

From the Boston Recorder.

MINISTERIAL VISITATION.

Not many years since, a respectable woman, a professor of religion, and hopefully a pious woman, in a distant town in New England, called on her minister one day, nearly at the close of the year; and while she expressed much friendship for him, suggested in a tone of complaint, that he had not visited her family for some time, and very little during the year. She further intimated, that many others were complaining of his neglecting them also. In short, she plainly told him, she thought he *might and ought* to visit his people more. The minister fetched a deep sigh, and, at that moment, made her the following short reply.

"Perhaps I spend more time in visiting my flock, than you or any other individual are aware of.—Doubtless, however, I come short of duty in this, as well as in other respects. I have no disposition, unless my heart deceives me, to justify my faults. I am willing to be provoked to good works by any child in my parish. But you may rest assured, that neither you nor any other person, can so much regret, as I do, that I visit no more. I hope you will pray for me." The conversation then shifted to another subject, and the afternoon was spent very pleasantly and profitably. But before the good lady left his house, the minister embraced an opportunity to relate the following anecdote.

"A wealthy farmer, in one of the middle states contracted with a poor labourer whom he had often hired, to do several days work for him, in a field about equally distant between the poor man's house and his own, and considerably distant from each. The labourer, by agreement, was to commence his work at the rising of the sun; and his expectation consequently was that his meals would be sent to him according to custom.

"Toward the close of the day, the farmer visited his field, to see how hi labourer progressed. To his surprise, he found him sitting and musing under a tree, and but a small day's work accomplished. Seeing this he hastily complained to the labourer, for his idleness and unfaithfulness, telling him he had not done half so much as he expected him to do. To this complaint the labourer modestly replied, 'I am a poor man, as you well know; entirely dependent on the labour of my hands, for my daily bread, and for the support of my family. I believe you are already indebted to me for several days work, and I have really needed the money. I did, at least, expect you would have sent me my meals, to sustain me while I am labouring for you. I was punctual to commence my labours at the hour appointed. I worked till it was very late in the morning, and as no breakfast was sent, being very faint, I left the field, called on yonder neighbor, borrowed two shillings, went to the tavern and bought me a breakfast. All this detained me a considerable time.—On my return to the field, refreshed and strengthened, I hoped you would send me my dinner. With this expectation I laboured till I became again exhausted; and here I have sat, perhaps an hour, meditating what to do. I did not like to go again, to borrow money of the neighbour, with whom I am some acquainted, till I had paid him what I had already borrowed. On strangers I dared not call. At the tavern, I knew such poor men as I, could not obtain credit. Besides, my calling again, I feared, might excite some suspicion unfavorable to myself or my employer. If I went home, I knew I could find nothing, without taking bread out of the mouths of my children. I therefore knew not what to do. These, Sir, are the reasons, why I have done no

more work for you to-day: and these are the reasons why I am now subject to your accusation of idleness."

"At this candid, simple statement of the honest labourer, which breathed a tone rather of grief than of complaint, the farmer was much affected, and immediately replied: 'I recall my complaint; the blame is mine. Here is the money which I owe you for past labor, including also this day's work and the seven to come. I am very happy to be able on the spot, to atone in some measure, for my past neglect. *The laborer is worthy of his hire.* I have inconsiderately neglected to pay you. The failure of your meals is a mistake of my family. I really supposed they had been sent. Here are two shillings to pay the neighbor, and two more to purchase you another meal. To-morrow I will send your family a quarter of veal.' The next day the laborer returned to his work. His meals were seasonably sent to him, and with them the quarter of veal, in order to rejoice the hearts of his children.—The farmer came again to visit him on the seventh day. He found the honest man, industriously at work, and singing as he labored. With the job accomplished, the farmer was so abundantly satisfied, that he engaged him for eight days more, and increased his wages. His meals, as a component part of his wages, were seasonably sent, and the residue in money was paid ere the job was half completed; in order that the honest laborer might provide also for his wife and children, without the trouble and disadvantage of getting credit, which was indeed very difficult in the neighborhood where he lived."

With this story ingeniously introduced, and told in the minister's usual good humor, the lady was much pleased. But she did not understand its bearing till she happened to meditate on it at a wakeful midnight hour. When she discovered how it might bear on herself and others, she could not rest, till she awoke her husband and related it to him Now, says she, have you not paid our minister for the year which is almost closed? Why, no, I believe not. The collector has not yet called, and I know not that the taxes are even assessed. Indeed, what do I say, the salary is not yet raised Is this possible; and do you suppose that none of his parish have paid him? I presume none have. It has not been customary to pay until the year has ended. How then, pray, has he lived and provided for his family without means? He has no property of his own, is in debt for his education, and has a large family and considerable expensive company. Why, by borrowing money, I suppose, and getting credit. Well, that surely must have been attended with great disadvantage and waste of time. And has he all those debts now to settle?—Certainly.—Then there will be the loss of more time and trouble. With this two fold expense of time and trouble, with all the disheartening feelings which such circumstances must produce, I am not surprised that he does not find more time to visit; especially, as he so faithfully discharges his other duties, and brings such beaten oil into the sanctuary. I no longer wonder, that, under such disadvantages, he finds his salary insufficient to support him. Surely this is not treating our worthy minister so well as we treat the poor wicked men who labor in our fields. We always, you know, pay them punctually at night; and often pay them beforehand for several days work, in order to supply their families with the necessaries and comforts of life. We certainly provide for them their *meals* in due season; and these meals are a part of their pay for their labor. We certainly do not treat our minister so well as we treat our day laborers. We do not even give him his *meals*, while he is toiling in the vineyard.

The result of this midnight conversation may be anticipated. The husband, the next morning, repaired to his minister; paid him twenty dollars and took for it an order on the Parish Treasurer. Nor did he fail to carry him also a quarter of a fatted calf, a good cheese and a few pounds of butter as a present from his wife, who bid him thank her minister for his story, and say to him "I recall my complaint; the blame for your not visiting us any more is mine." Nor was this good woman satisfied, when she had corrected her own mistake. She, with the concurrence of her husband, who was a man of influence, soon brought others to feel and act with the same becoming promptness, on so important a subject The result was most happy The minister's salary has ever since been paid to him as fast as he has needed it;—accompanied too by many little presents of value to him, and at the same time very grateful to his feelings, as expressive of the love and esteem of his people. He has lived under a sense of obligation to a kind, generous, and *punctual* people—forgetting all past neglect, and no murmuring complaints have wounded his feelings. His people have considered their laborer worthy of his hire. He, in return, has been faithful, and devoted all his time to the good of his people. The Spirit from on high has been poured upon them; many sinners have been converted from the error of their ways, and a declining church greatly enlarged. In the mean time the minister's salary has been raised, and now he is so far delivered from his embarrassments, that he is able, not only to say to his flock, in view of the various objects of benevolence, 'he that giveth to the poor, lendeth to the Lord;' but to set before them a good practical example of *doing good.*

Would it not be happy for many churches and a very great relief to many ministers in our country parishes, if a few worthy *females*, who may read this story, would awake their husbands at midnight and influence them to arise in the morning and go and do likewise? Is it not lamentably true, that many parishes do not assess their minister's salary till the close of the year; and then, perhaps, at the end of six months more, not more than half of it is collected, and even some remains due at the end of the second year? May not this astonishing want of punctuality—this careless remissness in paying ministers their salaries, be *one* source, in may places, of the low state of religion? Can such cruel treatment of the servants of God, who have sacrificed all their legitimate claims to the pursuit of property, in order to preach the Gospel, be pleasing to him, who has bestowed such mercy on us as to give us the Gospel? Do not people, especially do not *Christians*, thus show themselves unworthy of the Gospel—dishearten their minister and embarrass his mind with the perplexity of worldly concerns? Let such people only awake from their long slumbers on t is subject; value the Gospel more than every thing besides; no longer rob God and cheat their own souls by neglecting their *spiritual laborers;* let them see that their minister's tax is the first that is paid; let them thus cheerfully and *seasonably* bring all their tithes into the Lord's store-house, and prove him, if he will not open the windows of heaven and pour out a great blessing upon them.

THE DESIRABLENESS OF REVIVALS.

Whether it be desirable that there should be a revival, or an increased attention to the concerns of the soul in your particular parish, depends on the previous question; that is, whether there be now as much attention among your people as the worth of their souls and the importance of salvation will justify. If there be already as much attention as the objects demand, more excitement cannot be desirable. But on the supposition that many of your people appear to be living in sin, careless about their souls, & without God in the world, I should think there could be no doubt that a revival, an increased attention, would be very desirable, and that, for such an event, you and all the good people of your society might properly pray with great fervency and diligence.

If there were but one careless, profane and impenitent sinner in your parish, would it not rejoice your heart should he, by your preaching, or by any afflictive event of Providence, be awakened from his slumbers, and excited to cry earnestly, 'what shall I do to be saved?' If this would be a joyful occurrence, how much greater would be the cause of rejoicing, if fifty or a hundred such sinners should be excited to make the same inquiry? Such an occurrence you might call a revival, and I should think that any good minister would be thankful for it, would delight in directing such inquirers in the way of life; in comforting those who should appear to be penitent and humble; in praying that the careless might be awakened to a sense of their danger; in cautioning all to beware of self-deception; in exerting all his influence to prevent every species of imprudence, and in impressing the minds of all with this truth—that the whole of true religion consists in love to God, and love to one another, and that without love we are nothing as to religion, and destitute of any affections which are pleasing to God.—If there is joy in heaven over one sinner that repenteth, why should there not, on the same account, be joy on earth among those who are heavenly minded? And joy, too, in proportion to the number of those who give evidence of having become reconciled unto God.—*Chris. Reg.*

SATAN, SELF AND CO.

I congratulate you and myself on the progress of what some may call latitudinarianism in Scotland. May we not say with the apostle, "Grace be with all that love the Lord Jesus Christ in sincerity." I think that is a latitudinarian prayer. I hope many agree in loving Him, who sadly disagree about trifles. Such is the weakness and wickedness of the heart, even in good men. There is a great and well established house, which does much business & causes no small disturbance in the world and in the church. The *firm* is SATAN, SELF & Co. Till this powerful, extensive partnership be dissolved, we cannot expect perfect peace and union among all believers. It will be a joyful day, when its credit shall totally fail—such a day we are warranted to hope for.—*Newton.*

An honest man is believed without an oath, for his reputation swears for him.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
NOVEMBER 14, 1827.

INTERESTING QUESTION.—*What relation to the Church, do the Children of Professing Believers sustain?* A few thoughts in reference to this highly important question will be found on the 2d page of this paper, to which we invite the especial attention of our Presbyterian friends.

MINISTERIAL VISITATION.—We hope that all our readers who are concerned on this subject, and especially such as may feel disposed to complain of the neglect of their ministers in relation to this highly important duty, will peruse with profit an article under this head on the 2d and 3d pages of this paper.

SABBATH SCHOOL UNION FOR FAYETTE COUNTY.

At a meeting of the members and friends of the Sabbath Schools in Lexington at the 1st Baptist meeting house, on Monday evening last, for the purpose of taking into consideration the propriety of forming a Sabbath School Union for Fayette County,

John M. Hewitt was called to the chair, and W. T. Smith appointed Secretary.

The meeting was opened by singing and prayer.

The meeting was addressed on the subjects of S. Schools, by the Rev. Samuel Davis Blythe:

After which the following resolutions were passed:

Resolved, That it is the opinion of this meeting, that a Sabbath School Union for Fayette County should be formed.

Resolved, That a Committee of eight persons be appointed for the purpose of drafting a Constitution for this Union, and report the same at the Concert meeting on the 2nd Monday evening in December.

For the Western Luminary.

QUESTIONS, UPON THE GOSPEL OF ST. MATTHEW,

Designed for the use of Bible-Classes.

St. Matthew was a native of what nation? For whom did he write? In what language? And at what time?

Chap. 1. What fact does he record in the 1st verse? Why does he trace the genealogy of Christ through David to Abraham? What fact is recorded in the 17th verse? Why was our Saviour called Jesus? Why Emmanuel?

Chap. 2. What fact is recorded in the 1st verse? What effect did the communications of the wise men produce upon Herod? What did he require of them? By what miracle were they directed to the place of our Saviour's birth? What facts are mentioned in the 11th verse? Why did the angel command Joseph to depart into Egypt? What cruel act did Herod perpetrate? What does the 18th verse relate? What command was given to Joseph after the death of Herod? Why did he not turn aside into Galilee and dwell in Nazareth?

A REVIVAL.

Mr. Editor—Believing that a simple narrative of a revival of religion occasionally in your paper, would render it more useful to some, I take the liberty to send you the following. If you would give it a place, I should be gratified, as I have not, to my recollection, seen an account of it in any public paper.

This good work of the Lord took place some time since, a considerable distance east of this town. Previous to its commencement, the state of religion in general was quite low; the forms, it is true, were kept up in some measure, but the spirit had nearly departed There were, however, a few pious persons, who were not easily disheartened. They were accustomed to meet for the purpose of praying for blessings upon themselves and their degenerate friends and neighbours.—Thus persevering they looked for better days; nor were they disappointed.—The Lord was pleased to hear from his holy habitation, and to visit them in a very powerful manner. His believing children were quickened by his spirit—the flame spread, and in less than two days, a large number were converted to God. As the place seemed for a long time to have been given up to all its evil genius, and had become grossly wicked, these gracious displays of the power of God's Spirit caused, as might be expected, no small stir among the people. They collected from all quarters to see what this new thing was, and were, as is usual on such occasions, soon divided in opinion respecting it, the one party believing it to be the power of God, while the other were bold to ascribe the whole to the agency of the Devil, or something else very foreign in its nature from any Divine influence. It is true the zeal of the people of God under the influence of the good Spirit led them to proceed in a way which cold theorists would call disorder, and from which some took occasion to speak reproachfully; but I believe that every person enlightened by the Spirit of God would heartily approve of their whole course of conduct, whatever opposers might say against it. Blessed be God, the work was not stopped by the opposition raised against it.—May revival succeed revival, till the whole earth shall be covered with the knowledge of God. By the way, lest this revival should be ridiculed as "a mad excitement," a "scene of mere delusion," by Universalists, and especially by the pious Editor of some paper of that sect, I would just observe, that this took place at the day of Pentecost, a more full account of which they may find in a little volume lately printed, and in that part of it, entitled "Acts of the Apostles;" a perusal of which, I would strongly recommend to those who oppose revivals, and still profess to believe the Bible. Yours, &c. S. M. *Anti-Universalist.*

SYNOD OF NORTH-CAROLINA.

Extract of a letter, dated Salisbury, N. C. Oct. 8th, 1827, to the Editor of the Vis. and Tel.

The Synod of North-Carolina met in this town on Wednesday evening last.

This synod has *fifty seven* ministers of the gospel, *thirty-five* of whom were present at the late meeting.

Since my arrival here, many facts of an encouraging nature have been made known to me, relating to the history of the Presbyterian Church in this state. Within a few years the number of its ministers has been doubled. The efforts of its Missionary Society have been crowned with signal success. By the labors of its missionaries, many souls have been converted—desolate waste places have been built up—several new churches have been organized and are now blessed with the labors of faithful pastors—hundreds of children and youth have been collected in Sabbath Schools, and much good seed has been sown which will ere long spring up and bear fruit unto everlasting life. The success which has attended the labours of this society, calls for devout gratitude to the Almighty, and far more vigorous and persevering exertions to accomplish the great object in view."

SUSQUEHANNA BIBLE SOCIETY, PA.

The Bible Society of Susquehanna county, Pa auxiliary to the American Bible Society, has resolved to supply every destitute family in the county with the Bible, within one year.

BIBLE SOCIETY OF CHESTER COUNTY.

The Anuual meeting of this Society was held on Thursday, the 11th October.

On motion, it was unanimously resolved, That this Society highly approve the resolution of the Philadelphia Bible Society, pledging said Society to supply with a Bible every destitute family in the state, within three years; and that this Society hold themselves obliged to co-operate in carrying the above resolution into effect in Chester County to all the extent of their means.

WESTERN THOLOGICAL SEMINARY.

The Directors of this Seminary held a meeting in Pittsburgh on the 15th and 16th ult. Some account of their proceedings and the prospects of the Institution, we understand, will soon be presented to the public.—Dr. Janeway has declined accepting the Professorship of Theology, to which he was appointed by the last General Assembly. The Board, not possessing power to appoint a permanent Professor in this or any other department of the Institution, yet believing it to be important that the commencement of instruction in the Seminary should not be delayed, have appointed Rev. Joseph Stockton, and Rev. Elisha P. Swift, both of Allegheny Town, to attend to the instruction of Theological students until a Professor shall be appointed by the General Assembly.

After the above was in type, we received a notice, from the President of the Board, intended for publication, stating the things in substance which we have mentioned, and communicating the additional information that the first session of the Institution will commence on the 7th of November inst. and close on the 3d Wednesday of April. *Pittsburgh Recorder.*

DUELLING AND RIOTING.

In the Natchez Ariel Extra, we have a long publication, containing the certificates of eight persons, respecting the circumstances of the duel and affray, which occurred lately near Natchez. As the facts appear to have been different from the statements we lately copied, we will make a brief abstract of them from the certificates now published.

It appears there were about twenty persons concerned altogether. The duel was fought by Sam. L. Wells and Dr. Maddox. Col. R. A. Crain and Dr. Denny acted as second and surgeon to Dr. Maddox: and Maj. McWorter and Dr. Cuney acted as second and surgeon to Mr. Wells. There was a violent animosity between Col. Crain and Gen Cuney, both of them, as well as the duellists, from Alexandria. This animosity had caused them to shoot at each other with guns, when they met in the highway last spring, by which Crain had been wounded; and it was believed, that when they met again, an encounter would be the result. For this reason, Crain had it expressly stipulated, that none but the seconds and surgeons should go with the principals to the duelling ground. The others on each side remained in the woods, some hundreds of yards from the beach, on which the duel was to be fought, each party by itself. Two shots were exchanged by Wells and Maddox without effect, and they were then reconciled.—Wells proposed, that all should go to his friends in the woods, and take some refreshment. Crain objected, on account of Gen. Cuney being among them: and they then agreed to go to the other party in the woods, the friends of Dr. Maddox. As they were going, Gen. Cuney, Mr. J. Bowie, and Mr. T. J. Wells, came running to them, and came in between Maddox and Denny, and the rest of the party who were a little behind. Cuney said to Crain; *now, sir, is the time to settle our affair:* and both himself and Bowie began to draw their pistols. Sam. T. Wells and Dr. Cuney both approached Gen. Cuney, and endeavoured to restrain him. This prevented an immediate onset between him and Crain: but the latter and Bowie proceeded to fire at each other; and Bowe was wounded. Gen. Cuney had now got away from Wells and his brother; and Crain having another pistol, they both fired, and Cuney fell mortally wounded. Bowie rushed on Crain with a big knife; and the latter struck him with his empty pistol. Maj. Wright, one of Crain's friends, had now arrived, and

Bowie having got another pistol, they both shot at each other, and then rushed together, Bowie with his big knife and Wright with a sword cane. Bowie soon killed him, and fell himself badly wounded. Several other pistols were fired by different persons, and Dr. Denny and Mr. Blanchard were also wounded.

Such is the substance of the accounts given by eight of these SAVAGE HONORABLES themselves.--*Louisville Focus.*

From the New-York Observer.

MORGAN'S BODY FOUND.

A body has been found, in lake Ontario, near Oak Orchard Creek, supposed to be that of the unfortunate Capt. Morgan. A Coroner's Inquest having been called before it was moved, brought in a verdict of *suffocation by drowning*, without any discovery of the name or character of the deceased, there being no papers save a few religious tracts; &c. in the pockets. The publication of the height and appearance, and other particulars, concerning the corpse, soon raised suspicions which resulted in the taking up and holding of a new inquest over it. At this, Mrs. Morgan and many others formerly acquainted with her husband, attended, and were examined *separetely and before seeing the body*, as to any particular marks by which its identity might be established. The evidence so elicited was sustained by reference to the body; and *two teeth*, drawn by a surgeon of this village from Morgan's head, and produced by Mrs. Morgan, were applied to and corresponded exactly with the vacancies and the other teeth in the mouth of the deceased. The head partly bald, and hair somewhat grey—the height, apparent age, and a mark on one of the feet corresponding with a scar left by a surgical operation on a similar part of Morgan's body—with other circumstances which we have not now room to detail, led to a unanimous verdict from three and twenty jurymen, that this body was no other than Morgan's.

It is, to be sure, as we intimated yesterday, not reconcilable with experience, that a body thrown into a river and floating such a distance through a lake, should have held together for the space Morgan is alleged to have been dead; but the investigations of the jury prove either that *such is the fact in this instance or that the deceased did not meet his doom at so early a day as is generally believed.*

In addition to these facts from the Rochester Daily Adv. the Orleans Co. Advocate of Oct. 17th contains the following. "We stop the Press to announce that Capt. S. S. Durfee, of one of the canal boats, who left Buffalo yesterday, brought information, which was confirmed by two of his hands who attended the examination that a man by the name of Hill of Buffalo, has confessed that he was one of five persons who murdered Morgan—that they rowed out in a skift into the Niagara river and threw him overboard. The story of Morgan's body being found it is supposed drew from him this confession We think this report may be relied on. Hill is now in Buffalo jail, and has promised to give the names of his accomplices."

FOREIGN NEWS.

TROUBLES IN SPAIN.—It is no new thing to hear of insurrections in Spain: but of late they seem to have become somewhat alarming. It is stated that so formidable are the movements in the North in favor of Don Carlos, that the king has sent an army of 18,000 men against the revolters. Accounts from different places speak of the rising of new bodies of men, and of acts of hostility. General Monet, who was chief in Old Castile, has received from the king, general command against the rebels, and left Madrid, on the 3d of September, for his post. It is said that he is to act in concert with Campo Sagrado, whose resignation has not been accepted. Gen. Manso has proposed a plan of operation, at a period of the rebellion so advanced that it is feared it will be extremely difficult to put it down, perhaps impossible, without foreign aid, for which, it is said, application has been made to France. There are French troops enough in Catalonia to render powerful assistance.

TURKEY AND GREECE.—The dates from Constantinople, says the Daily Advertiser, are to the 22d of August. At that time, the ultimatum of the powers had been presented to the Porte eight days, and only five days more were allowed for deliberation; the original period of one month having been considered too long, and reduced one half. The ambassadors of England, France and Russia, presented it together; and the Reis Effendi, after inquiring of the dragomans what were its contents, and receiving no satisfaction laid it aside. The European papers very naturally give many different conjectures on the subject, and publish all the rumors they hear. It is said that Mr. Stratford Canning urged the Austrian Internuncio to advise the Divan to accept the propositions, but that he refused. Also, that the Prussian minister made some representations to the Reis Effendi, which were ineffectual. The limited time will expire on the 31st of August. In the mean time, the three powers are assembling their squadrons in the Archipelago; the best evidence we have seen to prove that they adhere to their resolution of doing something for Greece and humanity. A pretty strong force was already collected in the Grecian waters; and their rendezvous appears to have been appointed in the ports of the Peloponnesus, or its immediate vicinity. Lord Cochrane has taken a Turkish sloop of war, (we believe it is a new prize,) and one other vessel. It is said that he has been unable to organize the Greek squadrons, and is obliged to depend on his own forces.

APPOMATOX BAPTIST ASSOCIATION.

"To the following Query referred, by our last association to the consideration of the present: *What course should the Church of Christ pursue with a minister or other member who may, since his union with the church, have purchased or sold Lottery tickets?*" We answer, that, if hereafter, a minister or other member, having been instructed upon this subject, should engage in buying or selling Lottery tickets, or should hold it to be a Christian privilege thus to act, *he should be treated as if he had engaged in horse-racing, card-playing or any other detestable species of gaming.*

CURE FOR CONSUMPTION.

FROM THE NATIONAL INTELLIGENCER.

Prince William County, (Va.) Sept 26.

GENTLEMEN; Having recently witnessed the powerful effects of a little vegetable, apparently simple, in a case of a formidable pulmonary disease, and wishing to make the facts as public as possible, I have to request you to permit me to do it, through the medium of your widely circulating paper.

A very respectable man, Joseph Hains about 41 years old, formerly Postmaster at Rock Hill, near Middleburg, Loudon county, was for five years subject to distressing affections of the lungs The first three years he had only periodical discharges of blood from them; but for the last two years he discharged large quantities both of blood and pus; frequently from half a pint to a pint of the former at a time, attended with a most harrassing and suffocating cough. He was greatly reduced, and so far gone in what his friends thought consumption, that they entirely despaired of him, and abandoned all hopes of his ever being restored; as the ordinary remedies, and almost every thing that could be tho't of, had been tried in vain.

Having been a patient of mine, as well as a particular friend, I could not view, without the deepest sensibility, his deplorable condition, and had myself relinquished any hope of his surviving. In this desperate situation, he was advised to try the Liverwort, in the form of infusion, or strong tea, to be used cold, as a common drink. In less than ten days he derived the most positive benefit, and in four or five weeks, every violent symptom had vanished.--No cough, no expectoration or discharge of blood or matter—a fine appetite, general health much improved, gaining flesh and strength rapidly, and such a change in his whole appearance, as both astonished and delighted every friend he had. It has not been more than eight weeks since he commenced the use of the Liverwort, and although he might now dispense with it, yet he will continue it for weeks, or even months, longer--He is not the only one that has experienced its salutary influences. There are several others in his neighbourhood who have been laboring under breast complaints, or pulmonary consumption, and who have been relieved by it.

I will now endeavor to describe the Liverwort in such a manner as shall enable the most common observer to trace and distinguish it. It grows mostly along the North sides of hills and mountains and strong places—the leaves are small, frequently smaller, but seldom larger than a dollar—they are green and roundish, but deeply notched, so as to divide the leaf into three lobes, with a round slender stem, varying in length from about two inches to three or four; of a slight purple cast. This, as well as the leaf itself, is a little downy; but, in addition to this, the leaf is beset with fine, short hairs, somewhat stiff. On chewing this, there is nothing remarkable in the taste, except a slight degree of pungency and astringency, which it imparts to the mouth after chewing it some time—the tea is rather pleasant than otherwise. Should its general application be attended with the happy results that its partial exhibition has been, what an acquisition will it be to the Materia Medica of the United States, and to the sufferers under a malady which affords one of the greatest outlets to human life! It was the opinion of Doctor Rush, one of the great luminaries in the Republic of Medicine, that there is a remedy for every physical evil, and time and science will probably realize it.

I have enclosed a leaf of the Liverwort, hoping that it may be convenient for you to have it represented in the Intelligencer. I am, very respectfully, your obed't serv't.

THO. P. HEREFORD.

[The plant above described is so familiarly known, that we doubt whether any uncolored engraving of it would aid materially the diffusion of the knowledge of it. It is known to botanists by the name of *Hepatica Triloba*, (a name derived, like the familiar name of it, from its peculiar appearance.) and grows on the shady and moist side of hills.

The following technical account of the *Hepatica Triloba*, taken from Barton's "Flora Philadelphica," accompanied by a familiar description, also, from the same work, may facilitate the discovery of the article by those who are disposed to make a trial of its virtues:

"Class Polyandria; order Polygnia; genus Hepatica; species triloba; caylix 3 leaved; petals 6 to 9; seeds naked; leaves three lobed very entire; lobes round obtuse; scape one plowered."

"*Familiar Description.*—One of the earliest blooming Spring plants, often flowering before the leaves have come up, and while snow is yet on the ground; flowers purple—rarely white. In woods under fallen and decayed leaves, on rich soil. Common; perennial, March till May."—[*Barton's Flora Philadelphica, v. 2. p. 23.*

A certain, sure, and safe cure for the White Swelling.

Take a table spoon full of table SALT, and as much HONEY, the yolk of an EGG, and stir them well together, then stir in flour until it is thick enough for a poultice. Take elder leaves or elder bark, (leaves are best) boil them well, pour them in a tub over which you will sweat the swelling one hour, put in heated iron or rocks to keep it hot while the place is sweating, cover the tub and place with a blanket to keep in the steam; when this is done, put on the above poultice and let it stay until it comes loose which will be about four and twenty hours; then sweat it again as above, and put on another poultice of the same, and thus continue until the place gets well.--The swelling will be drawn full of white pimples and get smaller. Always make the poultice the same size as the place.

A cure for the Whooping Cough.

Dissolve 14 grains of Ipecacuhana in a half pint of luke warm water, give one tea spoon full morning, noon and night; keep it stopped, and shake the bottle before you give it.

DR. BEECHER'S SERMON.

We had taken notes of Dr. Beecher's Sermon before the American Board on the 12th Oct. and intended to amplify them for publication: but finding the work already done by a correspondent of the Journal of Commerce, we will avail ourselves of his labors.

N. Y. Obs.

His text was Luke xi. 21, 22 *When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.* Hence, he observed, it appeared that there was a contest always going on in the world between the Evil Principle and the Good, between the Enemy and the Saviour of man. And the former, though sure to be vanquished in the end, was in the mean time strong in his defences. This naturally led him to consider, First, the Defences of the Enemy, and Secondly, the means of their overthrow. Of the Defences of the Enemy, he observed, that the Evil Spirit had always opposed, and would continue to oppose vital piety, with all his might and art, in various ways: 1st. by patronizing Idolatry—and it was alarming to think that no less than six hundred millions of the human race, or two-thirds of the whole earth, were now under his dominion in this way; 2dly, by upholding imposture—such as that of Mahomet, which now confines one hundred and forty millions of men in its bonds; 3diy, by corrupting Christianity itself—as in the papal domination, the very master-piece of his contrivance; 4thly, by establishing Despotic forms of government, which tended, and could only tend, to degrade and fetter the persons, minds, and spirits of men; 5thly, by employing commercial capital, to an enormous amount, in different branches of unholy and immoral trade—in slaves—in ardent spirits—and other things which were evidently opposed to the genius of the gospel, but would not be abandoned without the most violent struggles of all "the craft" to retain them; 6thly, by the invention of a fashionable religion, embellished by a perverted literature, and all that could make it agreeable to a wordly taste; and 7thly, by corrupting and profaning revivals of religion, and kindling the flames of fanaticism on the very altars of the Christian church.

On all these topics the speaker enlarged with great force and pungency, and then proceeded to the second part of his discourse, to show the means of overthrowing these defences of the enemy. These were 1st The judgments of heaven which would be poured out upon anti christian powers chiefly, and almost exclusively—though they might shake, but without endangering Christian nations also 2dly, the diffusion of the gospel; but this alone would not be sufficient—there must also be 3dly, an effusion of the Spirit. This would enlarge the bounds of Christian enterprise. To this end, there ought to be—and would—more faith in the success of means which had been ordained to be used for the conversion of infidels and heathen—for it was *faith* that was to *overcome the world.* There must also be new love to Christ, and his cause! and, above all, more decided and energetic action in the case. New forces must be brought into the field. At present, they were few and feeble. Only two hundred [Amer.] missionaries, including women and all, sent out to evangelize the world! and yet the Christian public seemed panic-struck lest bankruptcy should be the consequence of this mighty and exhausting effort! It was obvious that nothing great, nothing worth achieving, could ever be done in this, or any other cause, without decisive action: But there must also be more courage, and a more distinct taking of the Lord's side in the war. A perverted public sentiment, embodied in the form of Fashion, was the most dangerous and deadly thing in the world. This must be resisted, and the contest was coming on—was at hand—and believers must take their places at once in the ranks. It was not to be doubted indeed, and they must expect, that "all birds of ill omen would clap their sooty wings and croak, and scream, to intimidate them" from doing so—but they must do it notwithstanding, without delay.

There was here no time nor place for neutrals—and the hour was coming—and come—when those who "chose the middle ground as the place of safety, would find that it was exactly the hottest part of the field, and would receive the fire of both sides." The line between Christians and others must be strongly and palpably drawn, and all must take care on which side they were found. The mutual jealousies of Christians must be dismissed—evangelical churches must be built—especially in cities which are destined to have a great and peculiar influence in this country. A proper public sentiment must be created—and public opinion must be brought to bear strongly and effectually on all those vices which defy, and must forever defy, the power of laws and police to suppress them. Religious education must be prompted. Ministers, and others, must be trained up in Colleges avowedly and actually religious, and under the care of the church, which is more especially bound to instruct them. And all the wealth of Prosperity must be devoted to all these purposes—and all these means combined must eventually overthrow the power of the Enemy, and bring in the reign of Peace, and Virtue, and Happiness upon the Earth.

BAPTISM OF A JEWISH RABBI

The following extract from a letter, recently received from the Rev. T. S. Grimshawe, communicates the pleasing intelligence of the conversion and baptism of the Jewish rabbi of Bedford.

BIDDENHAM, *near Bedford.*
(*Eng.*) *July* 27, 1827.

My dear Sir,—It has pleased God to give us a pleasing token of his divine blessing on our labors of love, in behalf of outcast Israel, in the conversion of the Jewish rabbi of Bedford to the faith of Christ. Some few years ago his conscience seems to have been roused, and Mr. H. ———, a most respectable dissenting minister of that town, mentioned various facts, tending to excite a hope that he was inquiring after the truth. A visible declension afterwards took place, and his impressions appeared to have vanished away. He, however, who is able to revive the work of his own hands, again called forth a renewed spirit of inquiry, and this young man, whose name is Joseph, was induced to call frequently on the Rev. Mr. T——, who must be well known to you, and the final result of these interviews, and of the discussions that accompanied them, is that he yesterday professed his belief in Christ, as the promised Messiah, and the only name by whom either Jew or Gentile can be saved; not but that on some few points he is anxious to become more fully satisfied; but his faith in the Son of God is not shaken or affected by them.—*Jewish Expositor.*

JEWISH PROSELYTES IN BERLIN

Extract of a Letter from Professor Tholuck, dated BERLIN, (Prussia,) MAY 10, 1827.

What now principally occupies the attention of the Berlin friends of the cause, is the establishment of a permanent provision for a minister of the proselytes. During my last stay in Berlin, I observed that this would be the most effectual means of serving our cause. Should other sources fail, I would earnestly request your Committee to support this plan.

The proselytes continue to assemble, but the number is generally very small; they all say they want a minister, and a man of talent at their head. I have had meetings with them three times, at which about fifteen were present. The young man in whose rooms they assemble is the one, whose remarkable awakening I described to you in my letters of 1825, who arose from his deep slumber with so powerful an impression of his sins, as to fall almost into despair. He walks steadfastly. Two more of those, whom I have mentioned in former letters, have left Berlin, and have been employed as teachers in classical schools. Of one of them I formerly mentioned, that he was instructing a number of Jewish boys in Christianity. His faith went through severe trials, and his heart has been astray for a little while. But I understand he is now again full of warm attachment to the Saviour. After having spent some time in a truly pious family, as tutor, he has now been appointed teacher in a very respectable classical school. I have received a pleasing account of another, who got an appointment three years ago in an establishment for the education of schoolmasters. He was accused of Mysticism, which in our country is a cant term for vitality in religion, and was on the point of losing his place, but God in his mercy has turned aside this misfortune from him, and he is established in his situation. Another young man, whom I formerly mentioned as frequenting the classical school, has been admitted to the University, and pursues the study of Divinity.—*Ib.*

From the New-York Observer.

GOOD EFFECTS OF RELIGIOUS TRACTS.

A young man in the town of N ———, in this State, who has been very faithful in the distribution of Tracts, related to me a number of instances in which the blessing of God has evidently attended his labors. Two or three I will relate.

Last autumn, having obtained a fresh supply, he went the same evening through the neighborhood to distribute them. Among other places, he called at the house of an irreligious man: the family were all absent, and the doors locked. Yet he felt as if he could not pass that house, without leaving some of his Tracts. At length, he contrived to slip two under the door, viz. "Serious thoughts on Eternity," and "A Persuasive to attend Public Worship. This had more than the anticipated effect. For no sooner had the family returned and entered their dwelling, than the Tracts caught the attention of the man, and his heart was pierced with an arrow from the Almighty. His first reflection was, that they were sent immediately from God, to reprove him for his sins, and to warn him to flee from the wrath to come. After viewing

them for some time, and reflecting on the circumstance, he sat down and read them. The sequel was, that he and his wife found no more peace, until they found it at the foot of the Cross. They are now both members of the church of Christ. The young man frequently had the pleasure of hearing him speak of the circumstance, and express his gratitude to God, and to his agent in the transaction, though as yet to him unknown.

In the course of the same evening, he called at the house of a colored man, and found him abusing his mother, which was no rare occurrence with him being a drunkard of the vilest character, and possessed of a violent temper P. told him the errors of his ways, and gave him the two Tracts entitled "Important Subjects" and "Important Matter." P. says he had the happiness of hearing him state before the Session, that the reading of those Tracts caused his sins to be set in order before him. He is now a member of the church, and gives evidence of a spiritual union to Christ.

A young man who had become very profane, threatened to lay violent hands on P. if he attempted to converse with him on the subject of religion. P sent him a Tract; the consequence was, that the next time they met, the young man was eager to embrace him, and tell what the Lord had done for his soul, through the instrumentality of that Tract.

Another young man, dreadfully profane, and notoriously immoral, was evidently, by the blessing of God on Religious Tracts, brought to the feet of Jesus, and became an eminent and useful Christian.

Another young man, who had received the Tract entitled, "Mrs. Eliza Cunningham," sat down on a rock and read it. He then kneeled down by the rock, and cried to God for his grace, that he might feel what she felt. He has since united with the Baptist Church, and is at the Baptist Seminary in Hamilton. He states that this Tract was the means of his conversion.—Afterwards, while teaching school, he saw a Tract lie on the table, and thinking it would be suitable for a young companion of his, was extremely anxious to present it. Accordingly, he dismissed his school, at an early hour, and went about a mile and a half to the place of his residence. Having retired in to another room, they sat down and read the Tract, which produced such an effect upon the young man, that he cried aloud, "What must I do to be saved?" About a week after, he found comfort in believing. More might be related of much interest, did time permit. F.

By whom are Tracts to be distributed? The only proper answer to this question is,—*By every friend of Evangelical religion in the country.* Every individual has opportunities to distribute Tracts peculiar to himself; and there is no individual who is not fully qualified to engage in this service. The Layman as well as the Clergyman; the lady equally with the gentleman; and the youth equally with the person of mature years. And all the friends of Christ must engage in the work, or Tracts will never be distributed as extensively as they ought. The American Tract Society cannot send agents to distribute its Tracts: agents enough could not be obtained, and it would cost far more than the whole income of the Society to support them. *Every friend of Christ* must engage personally and gratuitously in the work, not for the sake of the Society, but in fulfilment of his obligations to his Blessed Master, and to the souls of men. God in his Providence, has caused the Tract System to be introduced, and Tracts to be issued and placed where, with proper efforts, they can be obtained by every Christian in the land. It is a "talent" committed to the followers of Christ in this age of the church; and, one day, every individual will be called to account for the use he himself has made of it.

Reader! how many Tracts have you personally distributed? Have you provided yourself with them to be used as Providence places before you the favorable opportunities of presenting them to your fellow men? If not, look at the evidences of God's special blessing on these publications, and then inquire of him what agency you ought yourself to take in their distribution.

LETTER CONCERNING ASSURANCE.

The deep things which relate to personal *experience* of the Holy Spirit's dealings with the soul, ought to be matter of *prayer*, not of *disputation*. I hope you will never lose sight of this certain and important truth.

The question on which you condescend to ask my judgment, is, "Whether it be *necessary* for a man to know that his sins are forgiven him, before he can go to heaven?" Or, "Is every soul *sensibly* pardoned in time, who is pardoned in God's account before time." You have stated the inquiry in very strong terms. God enable me to return a clear and a just answer! It has long been a settled point with me, that the Scriptures make a wide distinction between *faith, assurance* of faith, and *full assurance* of faith.

1. Faith is the *hand* by which we embrace, or touch, or reach toward the garment of Christ's righteousness, for our own justification.—A soul who enjoys this, is undoubtedly *safe*.

2. Assurance I consider as the *ring* which God puts upon Faith's finger.—A soul who enjoys this is not only *safe*, but also *comfortable* and *happy*.

Nevertheless, as a finger may exist without wearing a ring, so faith may be real without the superadded gift of assurance. We must either admit this, or set down the late excellent Mr. Hervey (among a multitude of others) for an unbeliever. No man perhaps ever contended more earnestly for the doctrine of assurance than he; and yet he expressly declares as follows:

"What I wrote concerning a *firm* faith in God's most precious promises, and an humble trust that we are the objects of his tender love, is what I *desire* to feel, rather than what I *actually* experience." The truth is, as another good man expresses it, "a weak hand may tie the marriage knot; and a feeble faith may lay hold on a strong Christ."

Moreover, *assurance*, after it has been vouchsafed to the soul, may be *lost*. Peter no doubt lost his *assurance*, and sinned it away, when he denied Christ. He did not, however, lose the *principle of faith*; for Christ had before-hand prayed concerning him, that his *faith* itself might *not fail;* and Christ could not possibly pray in vain. A wife may lose her wedding ring: but that does not dissolve the marriage relation; she continues a lawful wife still; and yet she is not easy till she find her ring again.

3. Full assurance we may consider as a brilliant or cluster of brilliants, which adorns the ring, and renders it incomparably more beautiful and valuable. Where the diamond of full assurance is thus set in the gold of Faith, it diffuses its rays of love, joy, peace, and holiness, with a lustre which leaves no room for doubt or darkness. While these high and unclouded consolations remain, the believer's felicity is only inferior to that of angels, or of saints made perfect above.

4 After all, I apprehend that the very essence of *assurance* lies in *communion with God*. While we FEEL the sweetness of his inward presence we cannot doubt of our interest in his tender mercies. So long as the Lord speaks comfortably to our hearts, our affections are on fire, our views are clear, and our faces shine. It is when we come down from the mount, and when we mix with the world again, that we are in danger of losing that precious sense of his love, which is the strength of saints militant, and the joy of souls triumphant.

But let not trembling believers forget that *faith*, strictly so called, is neither more or less than a receiving of Christ, for ourselves in particular, as our only possible propitiation, righteousness and Saviour. (John i. 12.) Hast thou so *received* Christ? Thou art *a believer* to all the purposes of safety. And it deserves special notice, that our Lord calls the centurion's faith, "Great Faith;" though it rose no higher than to make him say "Speak the word only, and my servant shall be healed." (Mat. viii. 8—10.)

The case likewise of the Canaanitish woman is full to the present point. Her cry was, "Have mercy on me, O Lord, thou Son of David!" and a little after, "Lord, help me!" Jesus at first gave her a seeming repulse; but her importunity continued: and she requested only the privilege of a dog, namely "to eat the crumbs which fall from the master's table." What were our Saviour's answer and our Saviour's remark? An answer and a remark which ought to make every broken sinner take down his harp from the willows: "O woman, great is thy faith." (Mat. xv. 22—28.)

5. The graces, which the blessed Spirit implants in our hearts (and the grace of faith among the rest) resemble a sun-dial; which is of little service except when the sun shines upon it. The Holy Ghost must *shine* upon the graces he has given, or they will leave us at a loss, (in point of spiritual comfort) and unable to tell us whereabouts we are. May he day by day, rise upon our souls with healing in his beams! Then shall we be "filled with all joy and peace in believing, and abound in hope, through the power of the Holy Ghost." (Rom. xv. 13.)

6. Are there any in your society who come under the denomination of "Bruised Reeds" and "Smoking Flax?" Let them know that God will take care of them. The former will not be broken; the latter shall not be quenched. Bless God for *any* degree of faith, even though it be as the *smallest of all seeds*. Sooner or later it will expand into a large and fruitful tree. However, stop not here; but, as the apostle advises, 'covet earnestly the best gifts;" and the gift of assurance, yea, of *fullest assurance* among the rest. The stronger you are in faith, the more glory will you give to God, both in lips and life. "LORD INCREASE OUR FAITH!" TOPLADY.

Prayer is our proper refuge in adversity; praise the proper for prosperity. The knowledge of ourselves will lead to prayer; the knowledge of God to praise.

Poetry.

WHAT IS TIME!

BY JOSHUA MARSDEN.

I ask'd an aged man, a man of cares,
Wrinkled and curved, and white with hoary hairs;
"Time is the warp of life," he said; "O tell
The young, the fair, the gay, to weave it well!"

I ask'd the ancient venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd,
Time sow'd the seeds we reap in this abode!"

I ask'd a dying sinner, ere the stroke
Of ruthless death life's golden bowl had broke,
I ask'd him, what is time?—"Time," he replied,
"I've lost it'—Ah! the TREASURE!" and he died.

I ask'd the golden sun and silvery spheres,
Those bright chronometers of days and years;
They answer'd, "Time is but a meteor's glare,"
And bade me for ETERNITY prepare.

I ask'd the seasons, in their annual round,
Which beautify or desolate the ground;
And they replied, (no oracle more wise)
"'Tis folly's blank, and wisdom's highest prize."

I ask'd a spirit lost; but, O the shriek
That pierced my soul; I shudder while I speak;
It cried, "A PARTICLE! a speck! a mite
Of endless years—duration infinite!"

Of things inanimate—my dial I
Consulted, and it made me this reply;
"Time is the season fair of living well,
The path to glory, or the path to hell."

I ask'd my bible, and methinks it said,
"Time is the present hour—the past is fled;
Live! live TO-DAY—TO MORROW never yet
On any human being rose or set.

I ask'd old father Time himself at last!
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel, who shall stand
One foot on sea, and one on solid land;
"By heaven's great King, I swear thy mystery's o'er!
Time was," he cried—"but Time shall be no more."

From the R. I. Rel. Messenger.

THE RAPIDS OF HUMAN LIFE.

The scene which lately transpired at the majestic outlet of the northern lakes, naturally suggests the ideas contained in the head of this article, and if the sacred writers could derive lessons of the purest religious instruction, from the feats of gladiators, and the other pomps and vanities of the Olimpic games, so may we from exhibitions of this kind.

There was evidently a cruel tantalizing with the feelings of life, in subjecting the animals* which were confined on board the descending vessel to the very moment of beginning the awful plunge, to all the fears they must have endured, however ferocious and useless they may have been. I shall not however stop to scrutinize the morality of the experiment, since my mind was powerfully impressed, while reading the account with this distressing thought: Suppose, instead of these hardy brute quadrupeds, all these animals had been human beings, and that their eternal destiny had depended on their regaining the distant shore, while the trembling bark was plunging down the rappid torrent, or of escaping from a watery grave out of the foaming flood below. This would be an exact picture of multitudes of mankind, with reference to their eternal salvation; and would describe the condition of a number with whom I have conversed since this account was published. They inform me that they fully believe in the immortality of the soul, in the awful realities of death, judgment and eternity; and that they will surely be lost forever, if they die without religion, as they now live by the mercies of God; yet they confess that they are destitute of this one thing needful, but hope they shall obtain it before they die; while their friends expect every day and every hour to see them sink into the arms of death. What a dreadful risk do they run! How fearful and alarming is their condition! and yet like the commencement of the Niagara rapids, all moves on with apparent tranquility and smoothness, and the tremendous downward pressure can hardly be discovered. Friendship and tenderness combine to make every thing as soft and unalarming as possible, and while we have the inward anguish of expecting a momentary dissolution, we feel it needful out of pity to their weakness and frailty to use the language of hope and confident expectation. Truly eternity is not what serious Christians have been accustomed to consider it, or it will be as much a miracle of mercies for these people to escape its awful awards, as for the animals in question to stem the threatening torrent to which they were cruelly exposed!! Some faint whispers of resignation, and some doubtful indications of piety, such as would pass utterly unheeded in the living and healthy, are rehearsed and re echoed: the sainthip of the dying man is confirmed, and by his friends and the public he is canonized and sent to heaven, while the doleful fact may be, that his soul is plunged down, down, forever, into an infinitely more horrible abyss than that which received the shattered fragments of the ruined vessel, and is eternally ingulphed,

"Where no composition sets the prisoner free:
Eternity's inexorable chain fast binds,
And vengeance claims the full arrear."

Another train of serious reflections in connexion with this subject spontaneously arises in the mind.

Suppose the vessel itself had been a human being, with all the attributes of a rational intelligent agent, and had spent a long life in wafting from the highest point of the western lakes down to this fearful end; and had passed through all the varieties to be found in such a voyage of calms and storms; of shoals and rapids; of difficult straits and broad expanded seas; of prosperous and adverse gales; and had moreover been expressly informed from the commencement of his course of the frightful cataract, to which he was approaching; and all along the coast, warnings and admonitions had constantly been sounded in his ears; and through all the straits, eddies, and sinuosities where he was wafted along, continual efforts had been made to retard his career, and bring him into a port of safety, tow-lines had been thrown out, anchors had been offered, and obstructions of every description thrown in his way; but regardless of them all, the dangerous course he had steadily and perseveringly maintained, down to its dreadful and ruinous termination! The whole would tolerably portray the conduct of multitudes of our race, of whom it may be said, in the language of a serious poet,

Oh how laborious is their way to ruin?

ASHUR.

Prayer will terminate in praise. If we sing the Psalms of David below, we shall with our harps above, "sing the song of Moses and the Lamb."

Private prayer may be compared to a lamp inclosed in a globe of crystal; while concealed, it diffuses its effects, by the light it casts around.

SPANISH INQUISITION.—It appears from a work published at Paris in 1824, that from the year 1481 to 1820, the sentences executed at the Spanish Inquisition were as follows:—Burnt alive, 36,168. Burnt in effigy, 18,049. Condemned to the galleys or imprisoned, 281,250. The last person burnt by the Inquisition was a Beata, in 1781.

SNOW IN LABRADOR.—A letter from the Moravian missionaries at Okkak, published in the last United Brethren's Missionary Intelligencer, says, "The immense quantity of snow which falls every year at Okkak, generally employs two Brethren till midsummer, in clearing it way from the roofs. It lay this year twenty-four feet deep, and in some places still deeper. Most of our buildings were almost buried under it, and we were apprehensive of the roofs being broken down. Some of the Esquimaux houses were crushed by its weight; and the people had but just time to effect their escape. The chimney of our bake-house was filled; and we had to clear it continually. As the dogs ran about on the snow, and over the roofs, there was danger of their tumbling into it. Shovelling and cutting away the accumulating masses of snow was a laborious task, and caused us a great deal of fatigue from day to day."

DISCOVERIES IN HERCULANEUM.—Several discoveries of considerable interest have been made within the few past months in the ruins of Herculaneum. Among them is the house of a barber, including his shop, &c. The utensils employed by him in his occupation, were in excellent preservation, as well as the beneh on which his customers used to seat themselves while waiting to take their turns, with the stove, and several pins used by ladies to confine their hair.

MAGNOLIA.—"Near Fish Creek in Virginia, 10 or 12 miles from Ohio, there is a grove of the lofty magnolia, and in the season of flowering, they fill the wilderness with delicious fragrance for several miles around. The leaves are more than three feet in length, and of a proportionate width. There are no other trees of the kind within 500 miles. It has been stated, that the magnolias in Florida, have been smelt the distance of 60 miles."

Hampshire Gaz.

A LOST SON.

Philander Boyce was brought from Kentucky, as he believes, to Natchez, about 14 years ago, then about 4 years old.—He knows nothing of his father but that his name was John Boyce, or of his mother but that her name was Mary; she was living when he was taken from her, and had no other child living.

Philander, snatched from his affectionate mother in tender infancy, owes lasting obligations to the Female Orphan Asylum, which, for many years, afforded him every thing but a parent's love.

He has now arrived at manhood, and he would gladly return to alleviate the cares and comfort the declining years of his mother, if she be living. Should she see this, or should it meet the eye of a relation or of a friend of the family, and should she or they communicate the place of their residence to him or the Editor of the Ariel, Natchez, it will be met with inexpressible joy; and Philander, poor as he is, will travel to any part of the United States to meet them.

The editors of Newspapers in Kentucky will please copy this.

September 7th, 1827.

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* The animals put on board the Michigan, as an experiment over the dangerous rapids, were a buffalo, two bears, a fox, a dog, &c.